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462 The women do all the spinning and weaving of cloth,
512 but the men sew all garments, not only for themselves
294 but also for the small boys who have not yet learned to
[291] sew. This is due largely no doubt to the fact that the single garment worn by the women requires no sewing whatever, while the two garments worn by the men must be sewn.

868 At a very early age boys begin to learn the arts practised by their elders, hence they are instructed in hunting, fishing, woodworking, and similar useful accomplishments of the men.

512 It is customary among the Cayapa to arise at dawn, usually between five and five-thirty o'clock, and to retire as soon as darkness comes, or between six-thirty and seven o'clock. These hours vary little throughout the year, owing to the proximity of the equator.

[527] The daily routine is usually about the same throughout the year, varying in event of a fiesta, or boda, which brings the people together at a particular village, from which, after some days of festivities, they return home.

[484] Another diversion is going down the river to the settlements. Sometimes this trip is made almost purely for
[439] pleasure and to obtain oysters and other sea foods, but more often these pleasure trips are combined with the selling of tagua, cacao, rubber, or plantains, and occasionally logs for lumber.

593 One of the most characteristic features of the daily life of the Cayapa is the devotion of the members of a family toward one another, especially that of parents toward their children. Few restrictions are placed

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time to time. This thick paste is then placed in a cooking-pot or kettle with the requisite amount of water and boiled, the consistency of the gruel of course depending upon the amount of water added. The thick gruel is eaten with the fingers, or frequently nowadays with a spoon, and is eaten as ordinary food. The thin gruel, which is more frequently made and which usually is sufficiently liquid to be called a beverage rather than a mush, is drunk from small hemispherical calabashes. It is flavored with a little salt, or preferably with sugar. This food is called champo (tcambō'se in Cayapa) and is used almost exclusively at feasts, where it is served in canoe-shape wooden vessels, called tcambō's kûle, made especially for the purpose. These utensils are from two and a half to three and half feet long, their ends are made like the prow and stern of a regular canoe, and they are elaborately ornamented with the same painted designs as are used on large canoes. These little vessels may be set upon the feast table, but often they are carried about among the feasters, in which event one of the masters of ceremony takes the prow and another the stern and pass throughout the house, being careful that everyone is served. On the surface of the beverage float from two to four or five small calabash dippers, or mates, with which the champo is drunk.

A sufficient amount of maize to provide seed for the succeeding year is allowed to ripen on the stalk each season. The ears are gathered, the outer husks bent back, and tied together in bunches of a dozen or more

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222 Of these species the one most commonly found about the houses and the most used is pû' cllyû, a wide-spreading tree reaching a height of about forty feet. A general view of this species is shown in pl. v, in which the broad, branching top of one of the trees is shown prominently against the sky toward the left of the center of the picture. The habits of growth of the other varieties are similar to this.

247 301 [527] A species of small Compositæ, called la'lyû, which somewhat resembles the marigold, is grown with considerable care, its special use being to provide decorative flowers for fiestas. The flowers are made up into long garlands which are draped about the altar of the church or are worn about the necks of those celebrating the fiesta. They are also sometimes inserted in the hair, over the ears, or about the clothing.

249 Upon the drying platform attached to the house there is almost always a fragment of an old canoe or some broken pots or other utensils in which are grown several of the various species of medicinal herbs, such as limoncillo, or of other plants valued for the scent of their leaves or seeds, or plants used as teas.

245 262 In addition to those already mentioned in greater detail, there are several other introduced fruits, such as the papaya, the caimito, the orange, the lemon, the lime, and the sour sap, which are grown so rarely by the Cayapa as to make them almost negligible in a consideration of the vegetal products of the people. They spring up almost always by the accidental falling of seeds in favorable soil, rather than by intentional

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greatly modified by intrusive religious ideas as have many other features of Cayapa culture. With the coming of the priest, on the occasion of his annual visit, the regular church marriage rite is performed. At this ceremony there is further chastising of the contracting parties by the chief or by some one delegated by him.

On the occasion of the annual visit of the priest to one of the Cayapa pueblos, usually in August or September, a fiesta of from one to three weeks is held, during which it is customary for couples who have been married between the time of the priest's last visit and the present occasion to celebrate a marriage feast. Should it be inconvenient to celebrate the marriage feast at this particular time, it may be held at any other gathering of the people at the village, or it may even be deferred until the next annual visit of the priest. These marriage feasts are the occasion of much merrymaking. Quantities of food, rum, and tobacco are provided, and the whole village celebrates for a day or two. During the forenoon of the first day, a table, made by spreading upon the floor of the large assembly and dance hall of the chief's house a covering of hoja blanca, is filled with all kinds of food, among them being one special dish of eggs, prepared much after the manner of scrambling. At this feast a most exceptional departure from the rule of the separation of the sexes at public gatherings is observed. At all other feasts, men and boys only are permitted to enter the room in which the feast is held, but on this occasion the bride and her godmother are present. The mother of the bride, however, does not enter. Another interesting feature of this feast is that,